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CONTENTS.

<p>AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.</p> <p>SIAM.—<i>Extracts from the Journal of Mr. Jones,</i> 233</p> <p>Growing disrepute of the Bádhist Cosmogony—Subterfuge of the Priests, ib.</p> <p>Visits to Wats—Ka.aboJan Dictionary—Bádhist and the Divine Laws contrasted, 234</p> <p>Method of writing on Palm leaf—Delays incident to travelling, ib.</p> <p>Excursion up the Ménam—Pákret—Báng ta nai—Little Bánkók, 235</p> <p>Siamese modes of Punishment—Translation of the Acts into Siamese commenced, 236</p> <p>CHINESE.—<i>Journal of Mr. Dean,</i> 237</p> <p>Annual Concert of Prayer—Temperance Pledge, ib.</p> <p>Sleeping at Public Worship—Repeated Excursions, 238</p> <p>Attempts to visit Yu ti yá—Cham Tong Wat—Books distributed, 239</p> <p>Translation of a Letter from the Bánkók Chinese Church, 240</p> <p>BURMAH.—<i>Extracts from the Journal of Mr. Simons,</i> 241</p>	<p>Arrival at Sandoway—Kyens, ib.</p> <p>Passage to Kyoung-a—Gwa—Kyouk-kyoung ghè—Bassein, 242</p> <p>Kwa-la-wa—Tan-len-pen--Shwaboung—Pantanau, 245</p> <p>Kymenline—Rangoon—Maulmein, 246</p> <p><i>Extracts from the Journal of Mr. Bennett,</i> ib.</p> <p>Repeated Conversions and Baptisms—Mr. Osgood takes charge of the English congregation, ib.</p> <p>Annual Examination of the Maulmein Free School, 247</p> <p>Number of Children in do., 248</p> <p>Excursion on the Attaran—Visit to Nanyu, ib.</p> <p>Review of the year, 249</p> <p><i>Extract of a Letter from Mr. Judson,</i> ib.</p> <p>Second Semi-annual Report for 1835, ib.</p> <p>DEPUTATION TO EASTERN MISSIONS.—<i>Journal of Mr. Malcom,</i> 250</p> <p>The voyage, ib.</p> <p>CHEROKEES.—<i>Extract of a Letter from Mr. Jones,</i> 255</p> <p><i>Designation of Missionaries,</i> 256</p> <p><i>Donations,</i> ib.</p>
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## NOTICE.

Letters addressed to Missionaries of the Board in foreign lands, will be forwarded by the earliest opportunities to their respective destinations, if sent, *post paid*, to the care of Rev. L. Bolles, Baptist Missionary Rooms, Washington Street, Boston.

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# PROSPECTUS

OF THE

## BAPTIST MISSIONARY MAGAZINE,

FOR 1836.

PUBLISHED BY THE

BOARD OF MANAGERS OF THE BAPTIST GENERAL CONVENTION.

Price, \$1 Per Annum, in Advance.

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THIS work will be devoted, on and after the 1st of January next, to Missionary subjects, and will contain a full account of the proceedings of the Convention, and of the Annual Meetings of the Board; a regular statement of the condition of all the Missions under the charge of the Board, including Journals and Letters from the Missionaries; a Monthly List of receipts into the Treasury; occasional essays on Missionary topics, including historical and biographical notices, and notices of books which relate to Missions; a summary view of the operations of the principal Missionary Societies of Europe and America; and generally, such statements and appeals as may be judged best fitted to promote a just knowledge and interest in regard to Foreign Missions.

The Magazine will be published monthly, as heretofore, and forwarded to subscribers, when practicable, in season for the Monthly Concert. The numbers will contain, on an average, one sheet and a half each, or twenty-four pages, octavo.

A Quarterly Paper with suitable cuts, will also be published so soon as the necessary arrangements can be made, and forwarded to subscribers gratuitously.

Price of subscription for the Magazine, \$1,00 per annum, payable in advance. Any agent, on becoming responsible for ten copies, shall be entitled to 20 per cent. discount; for fifty copies, to 25 per cent.; for one hundred and upwards, to 33 1-3 per cent.

\* \* Applications and payments for the Magazine may be addressed to "JOHN PUTNAM, Printer and Agent, No. 41 Washington street, Boston." All other communications relating to the Magazine should be addressed to the "Editor of Bap. Miss. Magazine, Bap. Miss. Rooms, 17 Joy's Building, Boston."

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The Magazine will be sent gratuitously, *on application*, to the Secretary of every Auxiliary Society, and to the Pastor of every church which regularly takes a collection at the Monthly Concert for the benefit of the Board. Also, to every donor to the funds of the Board, that number of the Magazine will be sent in which the donation is acknowledged.

As one object of this arrangement is to extend the circulation of the Magazine, it is earnestly requested, that every person designing to make application as above suggested, endeavor to procure five or ten subscribers to the Magazine, and forward their names with their subscriptions at the time of application. Letters containing the subscriptions of five or more persons may be sent by mail, at the expense and risk of the publisher. The name and Post Office Address of every subscriber should be written at full length, and in a fair hand.

## BAPTIST MISSIONARY MAGAZINE.

Vol. 16.

October, 1836.

No. 10.

## American Baptist Board of Foreign Missions.

Start.

## EXTRACTS FROM THE JOURNAL OF MR. JONES.

Our last advices from Mr. Jones were dated Singapore, March 22, to which place it was deemed advisable for him to repair with his family, on account of Mrs. J.'s low state of health and the severe protracted illness of their child. An additional motive was the need of a fount of Siamese type, which could not be procured without the presence of some person acquainted with the Siamese language. On arriving at Singapore, Mr. J. learned that Mr. Dyer, the gentleman who was to prepare the type, had removed to Malacca. He accordingly made arrangements to follow him, and was intending to embark for Malacca the next day.

We give below, Mr. J.'s journal for the month preceding his departure from Bankok.

*Growing disrepute of the Buddhist Cosmogony—Subterfuge of the Priests.*

Bankók, Jan. 1, 1836. A few days ago, happening to be near the wat where \*Chau fá yai, the eldest legitimate son of the late king, resides, I called upon him. He received me kindly, and after a few inquiries, called for his maps (European), and asked many questions regarding various countries, and especially in reference to the different length of days and nights occasioned by the perihelion and aphelion and the obliquity of the

earth's axis; particularly, in what regions the sun withdraws his beams for six months of the year. He has an eighteen inch celestial globe, respecting which I had previously given him considerable information. He seems tolerably well to understand the Copernican system of astronomy as to its most important facts, and to believe it. I knew very well that, if he did so, it must affect his religious belief—but the brevity of my visit did not allow me to dwell upon the subject.

To-day two priests from the same wat called upon me. Upon my showing them a native book, which details all the wild and fantastic errors of the Buddhist cosmogony, they denied at once that it was any part of their genuine sacred writings, and affirmed that their sacred books were given for religious, and not scientific purposes. I showed them several passages which *professed* to be taken from the Pali books, and others which showed that the work was compiled by their principal priests from their sacred books, by order of the king. They replied that their great priests and learned men had wholly mistaken in supposing that the works from which they quoted were their sacred religious books, and maintained that the books referred to were written by learned men of former times, and contained the best of their conjectures on the subjects to which they relate. Thus the defence of their religion is removed to different grounds by the knowledge they have already obtained. Chau fá yai is so much revered that nobody dares controvert what he advances. Still these priests allowed that the crude doctrines taught in the book referred to, are those received by the *great body* of their most learned men.

\* To obviate the common difficulty in pronouncing Oriental names of persons and places, Mr. Jones has conformed in this Journal to the system of orthography generally followed in Bengal, for which see p. 205 of our number for August.

*Visits to Wats—Kambojan Dictionary—Buddhists and the Divine Laws contrasted.*

3. I have for some time been desirous of spending my Sabbaths in more direct efforts for the good of the heathen, but the state of my lungs and the health of my family have prevented me from adopting any regular plan of operation. To-day I began to visit the zayats, or open sheds connected with the various wats. It is my purpose to visit one each Sabbath, and converse with or read to such as may pass or call. On my way to-day I was called in to see a poor sick Peguan woman, apparently in the last stages of consumption. Several gathered round, and I availed myself of the assembled congregation, to address them, in Burman, on the *cause* of all disease and sorrow, and the remedy. They listened with attention and evident interest. I then proceeded to my place of labor, which I found vacant. Sitting down, I began to read aloud the gospel of Matthew. Ten or twelve soon collected, and gave me another opportunity to state, in plain terms, the outlines of Christianity, to some parts of which they were quite attentive. Oh, that they were wise to understand these things!

4. To-day received a farewell visit from a Kambojan of distinction. He comes from a place in the Kambojan country, called Bat ta bóng, where the Siamese Generalissimo has held his quarters for nearly two years. A Kambojan prince had formerly sought refuge here—and when it was proposed to drive the Cochinese from their occupation of Kamboja, he was urged to accompany the expedition, which he did, leaving his family behind. His wife recently died.—Being unable to return on the occasion, he sent my visiter to adjust his affairs and convey his children to him. He has made me two previous visits, is very learned in the native way, but quite modest and well behaved. I had an opportunity for laying the foundation of skepticism in regard to his religion, by showing how utterly inconsistent it was with all correct views of geography and astronomy, and also to propose to his consideration “a more excellent way.” I gave him a copy of Matthew in Siamese, which language he fully understands. He has promised to prepare me a Dictionary of the Kambojan language, with Siamese definitions, for the preparation of which he is fully competent. On his departure, he was accompanied

by about fifty attendants, to a large number of whom I had opportunity to dispense either food for the soul, or medicine for the body. Who can tell but his acquaintance may be the means of the introduction of divine truth among his hitherto neglected countrymen. The day has been observed among us as a day of special prayer, in conformity with the custom observed at home.

5. Had an interesting conversation with the principal priest of the Praklaung's wat. He expressed himself as delighted with the summary of the divine law, but professed to consider it as only equivalent to their own. Though I allowed the Buddhists' five laws (prohibiting murder, theft, adultery, lying and intemperance,) to be good, I yet maintained that the difference between them and the divine rule was immense, in as much as one related only to outward acts, and the other to the sources of them in the mind. To this he eventually assented. He is a lovely man, and evidently studies the Christian scriptures with close attention. Besides the portions of them which he has in Siamese, he reads them in Burman, and to some extent in English. How important, that he should savingly feel their truth!

*Method of writing on Palm Leaf—Delays incident to Travelling.*

6. Spent several hours to-day in cleansing my books, by rubbing them with oil, lamp-black and sand. These books are made of palm leaf—first written with an iron *style*, which makes small scratches scarcely legible to the writer. A viscous oil is then mixed with lamp-black, and rubbed over the leaves, when the coloring matter adheres to the scratches, and the letters appear distinctly. Sand is then rubbed over the leaves, to take the oil off, and they are arranged into a book by running a string through every leaf, and are fit for use. After a lapse of several years, the letters become indistinct, and it becomes necessary to cleanse them again by the same process.

8. One of the most annoying and grievous circumstances attending the accomplishment of any business in this country, is the delay incident to travelling, even from one part of Bangkok to another. Whenever a person wishes to transact any business a mile distant, which, at home, would be easily done in an hour, it will ordinarily require three or four here. He is altogether dependent on

his boat. His boatmen are to be called, his boat unlocked,\* drawn from a canal or dock, the water baled out, his mat spread, and his boat brought to a convenient landing place, if he can find any. By this time more than half an hour is consumed. If the tide opposes him, he cannot generally go more than two miles an hour; and if the tide favors one way, it must usually oppose him the other. When he reaches his destination, it is usually among a fleet of boats, and it is not till after much jostling and some danger that he can get safely landed, and then it is more probable than otherwise, during a great part of the year, that he will be landed in the mud, or water ankle deep. Though the expenses of this mode of travelling are heavy, and the other disadvantages numerous, the loss of time and exposure to the sun are most to be deplored.

10. Being rather unwell, I concluded to visit a wat near my house. I found they were repairing the zayat, and consequently took my seat under a little shelter erected over a landing place. Seeing me sitting alone, curiosity prompted one after another to come and see me. The place was soon filled by a dozen or more, to whom I stated many important truths. They had so much of a disposition to dispute, that I had but little hopes of doing them good. The one who staid the longest was, however, quite intelligent and gentlemanly, and begged so earnestly for the only copy of Matthew I had with me, that I gave it to him. Just after dinner, he called at my house, with nearly a dozen of his associates all begging for books. I could only give them a few small tracts and a defective copy of Matthew, for I had them not to give. I have, indeed, a few copies, but must reserve one for each wat, as I visit them from Sabbath to Sabbath.

16. Being unwilling to occupy a situation so far from central, I this morning started with br. Dean on an expedition to explore the place anew, and see if some location might not be ascertained, more favorable to our object. On passing into the city, I observed a long row of new bamboo buildings erected, amounting, I should imagine, to 100 habitations. These, I

was informed, are all rented as gambling and lottery shops, at thirty ticals *per annum* each. About the centre was a very large and lofty establishment, extending entirely across the street, which must have been 40 to 50 feet wide, and nearly 100 long. The roof was built over the road, and on each side were wide platforms for gambling parties. The whole was gorgeously ornamented with Chinese paintings and gewgaws, to attract visitors. All the tenements which were completed, seemed to be well occupied, and yet there seemed to be no diminution of inhabitants in any other quarter. What an awful spectacle, to see thousands begging themselves, all for the advantage of the royal revenue. On going, a few days since, in another direction, I noticed, since I last travelled there, about a year ago, the erection of about 100 houses in one cluster, all filled with inhabitants! Will nobody come and tell them how they may obtain "a house not made with hands?"

In regard to the main object of our excursion, we have found some locations which, we think, would be more favorable than that we now occupy; but no land can be sold to us, and whether we could rent them is uncertain, as the government are very jealous of our getting a place where we could exert much influence over the people, lest we should excite them to sedition.

17. My visit this morning was at the wat where a recent affray was had with an English ship captain, and where, from the bitter spirit excited against foreigners, I expected much opposition, if not tumult. Some time, however, elapsed, after I was seated in the zayat, before any body came near. At length about a dozen collected, and as their conversation ran upon boats, junks, and ships, I began a parable to them after the manner of Mr. Boardman's "Ship of Grace," and after gaining their attention, I read a small portion of Matthew, and continued my address about an hour, during which I felt more than ordinary assistance, and secured more than ordinary attention to the great truths of the gospel.

*Excursion up the Mênam—Pák ret—Bàng-ta nai—Little Bânkók.*

20. Started this morning, at half past six o'clock, on an expedition up the river above Bânkók. I had never previously ascended more than four miles above the city. We proceeded

\* Should it be left unlocked, or exposed, it is almost sure to be stolen. I have had three stolen, and two of them while fastened by an iron chain and padlock.

about twenty miles, and found an immense population, and a delightfully fertile country. As br. Dean will give you the particulars of the excursion, I shall content myself with remarking that at *Pák ret*, and *Báng ta nai*, we found a great many thousand Peguans. I have ever been informed that these places are only the suburbs of *Sámkók*. *Pák ret* is situated on a canal about 15 rods wide, and from half a mile to a mile long. Its distance from *Bánkók* is about fifteen miles. The canal is thickly inhabited on both sides, and presents one of the most charming spots for a mission that I have ever seen. It is the great thoroughfare for all the travel from *Pánkók* to *Sámkók*, *Yu ti yá*, *Pit sanulók*, and the Laos country. The inhabitants are principally Peguans. *Báng ta nai*, commences about one mile above the canal, and spreads along on both sides of the river, for three or four miles. Here we stopped at a wat, and partook of some refreshment which we carried with us. A large assembly of priests and others soon gathered round, who treated us with much friendliness. They were all Peguans, and mostly born in the country. They could generally speak Siamese, but only a small number could read it. I found but three persons among them who could speak Burman, and they were old people. They had seen a few of the Peguan tracts I had distributed, and complained bitterly of their diminutiveness. They wanted some larger ones. Will not the Christian church—will not our Board of Missions, send somebody to prepare some books, that will teach them the way to heaven? My heart is grieved for these poor Peguans. It would seem that no man cared for their souls! For months I have not had a line to give them, and never had any thing more than a few four-leaved tracts.

22. Took another excursion of a few miles up a river which falls into the *Ménam* from the northwest, at *Bánkók noi*, or Little *Bánkók*, nearly opposite the upper part of the city. The population here seems about as dense on both sides, as in any part of *Bánkók*. The entrance of the river is about four miles from our house. It is far more central to the body of the population than where we now live, and would furnish ample employ for two or three devoted missionaries. Here, being admitted into one of the temples, I had an opportunity of presenting the claims of the gospel to their regard, in the

presence of their great gilded image of *Búdh*. After passing through another canal, about two miles in length, and crowded with people, where I had never been before, I was invited into another temple just finished, where I denounced the folly of idolatry, and urged the claims of Christianity till I was hoarse. Oh, that my "prophesying" to these "dry bones," might, through the breathing of the Spirit, impart to them some spiritual life.

*Siamese Modes of Punishment—Translation of the Acts into Siamese commenced.*

24. On my way to the wat I had designed to visit to-day, I saw a collection of more than 200 people intently gazing on some transaction. I turned aside to ascertain what it was, and saw a Chinaman, taken and thrown upon his face on the bricks, with one man holding each arm, and another each leg, while a Siamese appeared with six rattans. With each of these, he gave the man five lashes on his naked back, and when he had done, the man had the appearance of having had a blister drawn upon the whole length of his back.

On seating myself in the *zayat*, a man who was fettered accosted me. He said he was a servant of the wat. He was one of the state prisoners. These, instead of close confinement, are generally fettered with iron chains, and either employed in sawing boards for the king, cutting grass for his elephants, or distributed among the nobles to perform any menial service which they may designate for them. This man had assigned to him the drawing of water for the priests, and the sweeping of their grounds. As I spoke to him in Siamese, some passers stopped a moment to listen. This attracted the attention of others, and soon a crowd of about fifty were gathered about me. They manifested much curiosity, and asked many questions, which displayed their various characters. Some inquired "whether in my country we had any such priests as they were." From this, I took occasion to dilate on the diversity of our religion. Another asked who Jesus Christ was, and another, how men could get to heaven. These gave me an opportunity to unfold the great plan of human salvation by a Redeemer. But there were others who teased me with questions about the price of my hat, the number of my garments, how I got my living, &c.

As they were continually coming and going, I had the means of stating many important truths, to about one hundred persons, most of whom paid very good attention. I continued till I was exhausted, and when I left, they importuned me to stay, and converse longer with them.

On my return, I inquired the offence of the man I had seen so severely beaten, and was told, simply, "that he was a bad man, and had used abusive language to a great man."

30. I began the translation of Acts, with the commencement of the year, and have proceeded through part of the seventh chapter. The first two chapters required a week each. The investigations necessary to the proper prosecution of the work engross much time. We have not yet been able to do any thing further about a change of residence, in consequence of the sickness of the officer to be consulted.

31. On reaching the wat to-day, I found it accessible only by water, and consequently no people were passing to and fro, who might step into the *zayat*, and listen. The only persons visible for some time, were a few boys belonging to the wat, who were attracted by my strange appearance, to run and gaze at me. I talked a little with them, and then took out a book to ascertain if they could read. I had no sooner done this, than about a dozen crowded around, as though they had started at once from the earth. After about twenty minutes' conversation, on the way of escape from hell, and admission to heaven, I left them, without a single word of contradiction. Whether they will reflect upon and profit by my remarks, eternity must disclose.

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### Chinese.

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EXTRACTS FROM THE JOURNAL OF MR. DEAN.

*Annual Concert of Prayer—Temperance Pledge.*

Bankók, Jan. 4, 1836. First Monday in the year. Our missionary party having agreed on spending this day in fasting, humiliation, and prayer, we assembled in the morning, at br. Bradley's, for social prayer. At one o'clock P. M., the Chinese brethren met at my house. The meeting was opened by prayer, and reading select portions of the scriptures appropriate to the occasion. After explaining the object of the

meeting, and the manner in which it was observed by the Christian world, and making some remarks on the necessary qualifications and the encouragements to pray, the brethren all in succession engaged in prayer. Their prayers generally indicated a solemn reverence for the character of God, and evinced the aid of the Holy Spirit, but one in particular, (Chick Haw, who was recently baptized,) seemed to come to the mercy seat, with a heart oppressed with a sense of its sinfulness—and with thanksgiving to God, for his great mercy to him, while he labored in prayer, for the salvation of his countrymen. It was deeply affecting to listen to his strong cries before the Lord. These exercises were intermingled with singing, and at the close a proposition was made, to take a collection at each monthly concert, to aid in the circulation of the word of God among the heathen. This proposition was to them unexpected, and they were unprepared for a contribution, on the present occasion; but they appeared pleased, when informed that their "mites" would be acceptable if presented on the next Lord's-day. This proposition was made, not with the expectation that their contributions would materially aid in circulating the scriptures, (since they are the poor of the earth, and some indeed assisted by our charities,) but that it might assist them to pray, and teach them proper principles.

In the evening, the missionary brethren and sisters again came together, to mingle their prayers for the out-pouring of the Spirit in this place, and that God would hear the supplications of his children, on this occasion. We have reason to believe that God acknowledges our efforts to-day to seek his favor, and that he will, not for any thing we have done, but for his great name's sake, grant us assistance in prosecuting our labors for his glory. May it be found, at the great day, that Siam, with her hundreds of thousands, has shared largely in the benefits of the observance of this day by the Christian world. Every day's observation increases, in my estimation, the number of its inhabitants, and confirms my opinion, that this field is *ripe* unto the harvest. Faith "like a grain of mustard seed," can see this religious merchandise driven from every temple in the land, and these monuments of heathen superstition, where now the true God is blasphemed, occupied by spiritual worshippers of Him who made

heaven and earth. If the saints of the Most High, in fervent prayer, and humble confidence in the Lord, were to "make the most of life," might we not soon see every Dagon in this heathen land fall before the ark of God.

The Chinese brethren have signed a pledge of abstinence from the use of opium, and intoxicating drinks, except as a medicine. This proviso is necessary, since the use of opium, though productive of greater evils than that of strong drink, still is here needful as a medicine.

*Sleeping at Public Worship—Repeated Excursions.*

10. At the close of religious worship this morning, I called the attention of the assembly to a more particular attention to the passage of Scripture which occurred in the lesson, for the morning, viz. "How long wilt thou sleep, O sluggard?" Some of the assembly, in consequence of opium smoking, have been in the habit of sleeping in meeting, and particularly to-day. This afforded me a favorable opportunity, for exposing the crime of unfitting themselves for the service of God, by violating the laws of the land in the use of this somniferous drug. They were informed that it might do to sleep, while worshipping gods that could neither see nor know; but that the God of heaven was not pleased with such offerings, that he never slept himself, and always knew when men were asleep. The reproof seemed to be well received, and one of the offenders, in childlike simplicity, said, that he would "never sleep again in meeting."

11. This evening, as on former occasions, I have listened with solemn interest to the prayers of Chek Páng, (a member of the Chinese church,) who appears to be near the grave. His prayers are fervent, and his life consistent with the Christian character.

13. While passing a Chinese temple, I saw an insane person diverting the company by rude gesticulations, and unmeaning sounds. It seemed in perfect harmony with the ordinary exercises of that place, and I could but direct the by-standers to regard it as a fit representation of idol worship.

15. In my morning ramble, leaving the little bazar nearly at its centre, and passing off to the east, for nearly half a mile, I came to the ruins of an old wat. The buildings were in a dilapidated state, the walls were broken down, the paths grown over with weeds,

and the former enclosures covered with nettles and thorns. Looking at these ruins, I said, in my soliloquy, This is a fair emblem of the religion once taught here. Look at it, ye teachers of a corrupt, and corrupting faith, and listen to its admonitory voice, before you fall with it, beneath the wrath of Him, whose temple is on high.

Pursuing my walk by a line of cocoa-nut trees on the one hand, and of plantain and tamarind trees on the other, I soon came to a paddy field, with here and there an enclosure, made by a hedge of sugar-cane, within which were various esculent vegetables. In different directions were seen stacks of paddy, which reminded me of shocks of grain fully ripe, as seen in an American harvest field. For a moment, I was pleasantly transported, in thought, to the rural scenes of my youthful days; but I was soon reminded, by the appearance of half naked savages, from the surrounding cottages, that I was still in a heathen land.

16. In company with br. Jones and my teacher, I went out to-day in search of a place, which might afford us greater advantages in laboring for the good of this people, than the one we now occupy. In our estimation two such were found, which are procurable, provided we can secure the consent of government to occupy them. This is by no means an easy matter. The rulers of this land are acquainted with the course adopted by foreigners, in some of the surrounding countries, who have first obtained permission to occupy land, and finally, by the force of arms, have rendered themselves proprietors of the soil. This is one of the obstacles which the practice of war opposes to the reign of the "Prince of peace."

17. Sabbath. Our Chinese assembly were more attentive to-day, than usual, and I hope the good seed will take root in some of their hearts. I felt some tenderness, while attempting to tell them, if they should die this night, without repentance, and faith in Christ, they must go to hell. I am more and more convinced of the propriety, while preaching to the heathen, of coming directly to the great truths of the gospel which are needful to salvation, rather than to spend much time with preliminaries and objections.

21. We are now having very cool weather, which I improved yesterday by making a tour of twenty or twenty-five miles up the river towards the old city.



We found several small villages, containing three or four hundred houses each, and an almost continuous line of inhabitants, on the banks of the river. I counted twenty-eight wats above Bânkók.

24. Sabbath evening. We had a full and attentive assembly at Chinese<sup>e</sup> worship this morning. Among other passages that were read, and made the subject of remark, was "Lay not up for yourselves treasures upon earth, &c." Any thing on this subject, would not fail to secure the attention of a *Chinaman*, since his treasures are his god.

*Attempt to visit Yu ti yá—Cham Tong Wat—Books distributed.*

25. To-morrow, with leave of Providence, I make an attempt to go up to Yu ti yá. Its feasibility remains to be determined by experiment.

27. In accordance with the above plan, I started yesterday morning, in company with Dr. Bradley, and br. Robinson, to go up the river to Yu ti yá. But before leaving the city we were informed that we could not go, without a permit from government. We were also told, that there was no doubt but we might secure permission on requesting it. The result was, as I had too much reason to apprehend—a *prohibition*, rather than a *permission*. We congratulate ourselves with the reflection, that there is labor enough for us, and many others, in Bânkók, and when the Lord of the harvest is pleased to send any of his servants to other portions of the "field," he will open the way before them. Finding our plan defeated, in relation to going up the river, we concluded to improve the remainder of the day in going down a large canal, which leads from the city to the sea. We proceeded eight or nine miles, and, during the whole distance, the population was dense. For the first mile, the people were mostly Siamese; after that, about an equal proportion of Siamese and Chinese. At length we came to wat Cham Tong, the various buildings and enclosures of which occupy seven or eight acres of ground. The numerous buildings are at once rich and tasteful. The brick walks leading from the canal (which may more appropriately be called a river,) are shaded by rows of trees, among which are the sugar palm, the fir tree, and a tree indigenous to the country, much resembling the locust tree. Two small canals intersect each other at right angles, at the centre of

the grounds. Over these were arched bridges, built of granite brought from China. The buildings were mostly of brick. The cornice and frame work of the windows were gilded, and the doors were closely inwrought with pearl. In the centre of the stream, fronting the principal buildings, are two small islands, on each of which are banyan trees and a large brazen image. Were it not for the reflection that all these things are dedicated to demons, it would be an object on which the eye would delight to rest, and a spot to which the mind would often revert, as a retreat from the filth and bustle of this bedlam city. On our way to and from this place, we distributed about two hundred volumes of Chinese books. The people comparatively unvisited by foreigners, were eager to receive books, and, in several instances, seeing us from the shore, while in the act of giving a book to a boatman, would send off a man in a little boat to request books for his friends who remained behind. It was interesting to see, as we proceeded on our way, two or three of these little boats, at the same time, pursuing us in quest of books. We regretted that we had no books for the Siamese.

28. To-day I took a box of books, and passing down the canal mentioned yesterday,\* a little below wat Cham Tong, came to a canal, which leads through the orange gardens, and communicates with the main outlet of the river, about four or five miles below our house. On the banks of this cross canal, which is about five and a half miles in length, are several wats and dwelling houses, besides many residences in the gardens. The people where we called in the gardens to-day, were very friendly, and furnished us with cocoa-nuts, which afforded us a grateful beverage in the heat of the day.

29. I have to-day given a bundle of Chinese books to my teacher's brother, who is about leaving for a tour of four or five days, up the river. Though he is not professedly a Christian, he has been in the habit of attending our religious meetings, and is a man on whom we can depend, for a judicious distribution of books. The seed thus scattered may produce much fruit.

\* This, though called a canal by the natives, is more properly a river, or one of the outlets of the Ménam, being about 80 or 100 feet wide, and affected by the daily tides.

*Translation of a Letter from the Chinese Church at Bankok.*

Feb. 3. At a meeting of the Chinese brethren on the first Monday of this month, they agreed to send you a letter, which has since been written by Bun-ti, and of which the following is a translation :—

“Thanks to God the Father, for his great mercy in sending the Lord Jesus Christ to save the world, and that he has commanded his servants to preach the gospel in every kingdom. Thanks to God for sending his servants to Bân-kók to teach the Chinese, a few of whom have believed on Christ, and been baptized, and now send Christian salutation to the teachers and all the saints in America, and pray to God, for his mercy, in behalf of all men, that they may walk in the path of righteousness, live in peace and love, and secure the favor of God.

“At present, teacher Dean lives with us, to give away medicine and books, and lead the Chinese into the path to heaven. On the Sabbath day, thirty or forty come to listen to the word of God, and inquire after the right way, while we pray God to assist them by his Spirit to walk in it.

“Hoping that the saints in America, are not afraid of diligent labor, therefore we desire in advance some more assistance for the instruction of the people here, that they may receive the same mercy of God, and share with you in eternal glory. This suggestion originates in respect.

“May the blessing of God, and peace and joy, be secured to the teachers, and all the saints in America, to whom this is sent by the disciples in Bân-kók.

Bun-Ti.  
Sáng-Cheáh.  
Páng, (or Péng.)  
Haw.  
Choon.  
Etc.

At our last monthly concert, the members of the church were all present, and engaged in prayer for the salvation of the world. One requested the privilege to pray the second time, while his fervency of spirit rendered it a privilege for us all to linger with him at the mercy-seat. The exercises were conducted as usual, 1st. by prayer, 2d. reading the scriptures—3d. remarks—4th. prayers—5th. singing—6th. prayers—7th. contribution. The members were all prepared, and seemed pleased

with an opportunity to offer their mite, (as an expression of good will,) while they seemed heartily to pray, “thy kingdom come.” They have not yet been subjected to stripes and imprisonment, but they have to encounter a strong tide of persecution. I hope that this may result in their spiritual good, and keep others from seeking admission to church privileges, only as they are prompted by pure love to Christ. Still it is not impossible, that unworthy members may find a place in the church, or even that those who are now called Christians, should prove by their lives, that they suffer for their sins, rather than for Christ’s sake. We indulge the hope that we may enjoy the benefits of your unceasing prayers, that these first fruits of the gospel, in this empire, with those who are called to be their spiritual teachers, may be preserved from doing dishonor to that cause, of which they are representatives before this heathen people.

8. During the last few days, six or eight junks from China have arrived here. I have yet visited only two, but hope to visit them all, giving books to the men, all of whom appear ready to receive them. On their return they will afford a good opportunity for sending books into China, where the living missionary is not allowed to travel.

Our Sabbath exercises yesterday were unusually interesting. The assembly, though somewhat smaller than usual, were very attentive to the explanation of the Scriptures, and in time of prayer sobs and sighs were heard, which indicated the presence of the Holy Spirit. Yes, to the praise of God’s grace be it spoken, a *Chinaman* can weep.

There are two or three in addition to the members of the church, who afford some evidence that they worship the Lord in spirit and in truth. What the Lord will do for this people, remains for time or eternity to disclose. We need only more laborers, more holiness, and more faith.

Since br. Jones expects to be absent a few months, it is thought best for me to occupy his house, and devote mine exclusively to be used for the dispensary and religious worship, since we expect an increase of numbers in both departments during the time the Chinese junks remain here. I shall accept the kind invitation of br. Robinson, to take my food with his family. As he lives near to me, I shall be accommodated by a release from the care of

house-keeping, and be favored with Christian society, which can be appreciated by none better than by missionaries.

10. I have distributed books on board three junks, this afternoon, one from Canton, and two from Seang-Hae, (or Shang-Hae.) The men from the latter place were eager to receive them.

14. At our Chinese worship this morning, was one stranger, of more than ordinary intelligence and interest. He speaks the Taychew dialect, and is a good scholar, and says he can print after the Chinese fashion: of this I proposed to talk with him hereafter.

### Karens.

#### MR. SIMONS'S JOURNAL OF HIS RETURN FROM KYOUK PHYOO TO MAULMEIN.

Many of our readers will recollect that Mr. Simons accompanied Mr. Comstock to Arraeon early in 1835, (see pp. 448-9 of our last vol.,) leaving his family, on account of their health, at Maulmein. In returning he crossed the Yomadoug mountains, which lie between Arraeon and Burmah. From a journal, recently come to hand, we extract the following brief notices of some of the principal incidents on the way.

#### Arrival at Sandoway—Kyens.

Kyouk Phyoo, April 4, 1835. To-day, the commissioner's pinnace arrived. Went on board, and ascertained that she would leave to-morrow. Sent my baggage on board.

5. Lord's-day. Spent most of the day at br. Comstock's. Selected more than 800 tracts for distribution on my way back. At nine, P. M., went on board, and we soon sailed.

7. Having had a fine run during the night, found ourselves this morning, near Sandoway river. At eleven, A. M., entered the river, and at two, P. M., anchored off the town.

8. Went out into the street, and gave some tracts to some Burmans.

9. Had my trunk carried to Mrs. R.'s where I shall stay until her son, lieutenant R., returns from the country, where he is in search of robbers.

10. This morning Mr. R. returned unsuccessful. The robbers had plundered a village, and murdered the head man, who, it seems, possessed some property. Mr. R. was some time in the villages of the Kyens, a people in the mountains, who tattoo the faces of their women with indigo, or something as dark, which

makes them look very frightful. He says the villages contain but few houses, and are very much scattered. This evening went out and distributed some books. The people had never seen anything of the kind before, and wondered when they saw me giving them away.

11. To-day, went out and gave tracts at three small villages, and at the jail. Mr. R. has made arrangements with the head man of Kyoungsa village, who is here trading, to take me on Thursday next. He is to carry me as far as he can by water, and then obtain coolies from his village, to take my trunks over the Yomadoug mountains, to the creek on the Burman side, where a canoe can be obtained to convey me in half a tide to Bassein.

12. Lord's-day. At eleven A. M. held worship in English; Mr. R. having previously given notice to the officers of the place, that religious worship would be conducted at his house. After Mr. R. had finished the English church service, I read the scriptures, prayed, and preached from James i. 23, 24. In the afternoon, walked out, and distributed tracts where I had not given them before.

13. Rode early this morning with Mr. R. and lieutenant C. to the sea beach. The place is distant three miles through the woods, with here and there a house and rice field. The tiger has been known to destroy cattle and men, near the road. The jungle cocks were frequently heard crowing.

14. Gave some tracts to people from the interior, who were returning home in little family groups, from the pagoda, where they had been to make their offerings, and pray to their dumb idol. In the evening went out, and gave away a few tracts.

15. Saw an old Karen man in court from Kyoungsa village. In walking out, saw two Kyen women, with their tattooed faces, and a little girl who was not so. Met a fakeer strolling about, whom Mr. R. ordered to be taken into custody, and to appear before him to-morrow, to give account of himself. Gave some tracts to the interpreter of the court, a very intelligent Arab, and some others, who attended there on business.

16. Gave some tracts to the head man of Gwa, and many others. These were immediately read by several, as they sat in groups in the verandah of the court-house. Seeing some Kyen people making baskets under a tree, I went to wards them with the Catechism

and presented it to an elderly man who understood Burman, and told him to get some Burman to read it to him. He rolled it up, and put it into his bag. Seeing me go off, he took it out, and went to a Burman who was sitting on a log near by, and asked him to look at it, and tell him what it was. I returned to the place, and spreading my umbrella to keep off the heat of the sun, I told the man to read the book, and the Kyens to hearken. They remained quiet for some time, and seemed to pay attention; but the men who were at work, called them away. After the Catechism was finished, some of the Burmans asked me, whether the Kyens who have no books, would go to hell? Whether it was wrong to kill animals, and whether those who did so would go to hell? After I had answered many such questions, others, who had hearkened to the reading of the book, asked me for one like it. I gave some to each, and a few more to the head man of the Kyen people, to take with him to the mountains. There were present about twenty of the Kyens, and they seemed to be of the same race as the Karens.—To night, about ten o'clock, I leave Sandoway in a Burman boat: through the kindness of Mr. R. the boat has been fixed with a strong bamboo mat for a cover to shield me from the hot sun, and he has also supplied me with provisions for my long journey through the Burman country to Rangoon.

I obtained from Mr. R. the last census of the district of Sandoway. The circle embracing the town of Sandoway, has 1881 souls; and the whole district has 45 circles, containing a population of 22,283 souls. The town of Sandoway is pleasantly situated, and considered healthy by all the English officers, whom I saw, who have lived there. Sandoway is famous for a mild species of tobacco, which is cultivated by the natives, and is the principal staple of the place. Besides tobacco, I saw cotton growing, and some black pepper vines: the latter were said to be indigenous.

*Passage to Kyoungsa—Gwa—Kyouk-kyoung-ghé—Bassin.*

17. Went on board of the boat at nine o'clock last night, accompanied by Mr. R., in whom I have had the pleasure to find a Christian friend and brother. At two A. M., the boat was started, and at sunrise, we met the head man of Kyoungsa, at a

village near the entrance of the river. As the tide was coming in, we had to wait until noon, and, during my stay, I carried a few books to the people of the village. The men, stretched on a mat on the ground, began to read aloud, and the women, some picking tobacco, some pounding rice, and some making cigars, came round to hear. At night, fastened the boat at the mouth of the river, to take an early start to sea in the morning.

18. At day light, went out to sea: at ten, A. M., a fine breeze springing up, we sailed along finely. Our sail is made of the boatmen's pasoes—a loose garment fastened by the men round their loins, leaving one end to cover the shoulders. Eight of these were fastened together with little stones, and pieces of cane. The sail is held up by the men, with long bamboos, until it is filled, and then the bamboos crossing each other at the bottom, are made fast to the sides of the boat, and the men with ropes shift them as it may be necessary. Supplied the boatmen with tracts. Anchored at night, in a little bay surrounded with rocks and breakers.

19. Started early, and at 12, A. M., came in sight of Gwa, a place containing, with the villages near, a population of 2,024 souls. We were too far out at sea, to stop at this place. I saw the head man of the circle at Sandoway, and gave him tracts. At night staid in a small bay full of rocks, similar to the one where we anchored last night; and the wind blowing into it, kept the boat in motion all night.

20. At sunrise sailed, and had rocks and breakers around us, until eight A. M., when we came into a large bay, and the men proceeded towards the land to stop, and unload the boat at a village, where the most of them lived. As the water was hardly high enough to admit the boat over the sand bar, without any ceremony she was driven upon it, and every man except the steersman, was in the water, to take advantage of the breakers when they rolled in, to help them lift the boat over into deep water on the other side. The boatmen having arrived at their homes, refused to go any farther. The head man of the village, who had come down, hearing me say I would report them, if they did not hasten to send me on to Kyoungsa, immediately returned to the village, and in half an hour, brought me a fresh set of men. At three, P. M., we turned the boat again to the breakers, and the water being high she leap-

ed them finely. At nine o'clock the island, which is at the entrance of the creek we wished to enter, was in sight; and soon we entered it, and anchored for the night.

21. This morning, before leaving the boat, the villagers came to me for some tracts, and were supplied. The head man had my baggage carried to his house, where I am now reclining on a bamboo couch, surrounded by Burmans and fourteen Karens, six men and eight women. The Karen women look well, and are very well dressed. Their village is near by, and contains fifteen houses. I gave them the Catechism, and requested them to get a Burman to read it for them, and they must hearken; for it would tell them good things. I informed them that the Karens near Tavoy, Maulmein, and Rangoon, had the same word, and liked it very much. Several Burmans came for books, and the house was full nearly all day. At night, bargained with six men to carry my baggage over the mountains, and we are to leave in two small canoes in the middle of the night. Kyoungsa village and circle, have a population of 579 souls.

22. At four, A. M., my baggage was put into the canoes, and by the light of the moon we proceeded up the creek, having in company nine men, viz: the head man—his writer—six coolies, and a Bengalese man as a guard with his musket. At seven arrived at the head of the creek. Here the canoes were left for the men that were with me to return in. The path through the woods to the mountain, in some places, was almost impassable. We had frequently to creep under the trees, which had fallen and grown across it. We saw no wild animals, but the monkey. Passed the tracts of the wild elephant. At one, P. M., came into broad day light again, and saw the creek on the Burman side, called Kyoung-kyoung-ghè. After we had proceeded down it a little way, the men occasionally carrying me on their backs through the water, we saw a small canoe with a man in it, and sent one of our men down to borrow it. Here were twenty-five Burmans, employed in cutting bamboos. They had a stage erected in one of the trees, on which they slept in the night, to keep them from the prowling wild beasts. They soon collected around us, and had many questions to ask. I opened my budget of books, and gave the Catechism to each one, and, in addition, the Golden Balance, and Ship of Grace to

the owner of the boat. For some time they sat talking together, admiring the books—first, the whiteness of the paper—then the writing, as they supposed it to be—and, last of all, the subject. Hired a boat from one of them for a rupee, and at two, P. M., embarked to descend the creek, taking three of the men with me—the rest returned with the head man and guard. Overtook several rafts of bamboos floating down the creek, with three or four men on each. Gave tracts to them, also to the people whom I met in their canoes, and to the inhabitants who live on the banks of the creek. Passed a Karen settlement of three or four houses, but seeing no one out, I placed the Catechism at the end of a canoe, in hopes that when they came out to their boat they would see it, and get some Burman to read it to them.

The scenery on each side of the creek was delightful, many of the trees in full blossom, and the foliage of all the various shades imaginable. The inhabitants appear to employ themselves in cultivating a plant, the leaf of which is chewed with the betel nut. The gardens are watered from the creek. At sunset, reached Kyoung-kyoung-ghè village. Went to the head man's house, and showed him my pass. The villagers soon crowded around, to see and hear all that was said and done. So soon as I could conveniently, I scattered some copies of the small Catechism among them, which they began to read; but an officious officer, a young writer, took them away and returned them to me; but a few, seeing what he was going to do, walked quietly off with them. The head priest having sent for me, the writer accompanied me to the monastery. When we had come within 50 yards of the place, he pulled off his shoes, and, leaving them to the care of a boy, walked the rest of the way barefooted. The old priest was very inquisitive, examined my clothes and books. We read some of the Catechism, and talked about the true God. I gave the old man a few books, and a sheet of writing paper. Others present, wished to have some books, but I refused giving them, saying, 'the writer will take them away.' The head man of the village being present, the writer said, "Give, give." I now gave some to him, and to all present. Went to the stranger's zayat, built on the bank of the creek. The writer staid to talk with me until 10 o'clock, and on going away, informed me that he should send two of his men

with me to Bassein, very early in the morning. At 4, A. M., the government men came, and I, and the men, damp and cold from the heavy dew, got into our canoe, and arrived at Bassein about seven, A. M. Stopped on our way at a monastery, where we warmed ourselves and took an under officer, who reported my arrival over the mountain, to the officers of Bassein. I was taken first to the Akoukwoon, (the head collector of the revenue,) who is of Armenian extraction. After a little conversation, he told me that I must go and see the Mywoon, (governor of the city,) and then stay at his head writer's house, who would furnish me with any provisions that could be had. On my return, my baggage was conveyed to the verandah of the writer's house. The house was soon filled with men, women and children, who more or less remained all day. To those who could read, I gave tracts. Having promised to call on the Akoukwoon some time, when the sun was nearly down, the writer, supposing that I should keep on my old travelling dress, hinted to me that I must put on my good clothes. At four, called on him, and after conversing with him for some time, gave him a few large books on religion, and one on science. To his little boy, about 6 years old, who could read Burman, I gave the Catechism. He spoke to me of two ships that he had out at sea; one had been gone a long time, and he wished to know if I had seen any account of it in the papers. Another he was building, and he would call his man, and would show it to me: on leaving, to see the ship, he wished to know what favor he could do for me. I replied,—Read the books well, and please to forward me in a boat to Pantanau and Rangoon. This he promised to do. I went to the dock, and saw the ship on the stocks. She is 50 cubits by 15, and 11 from the upper deck to the hold.

24. Was kept up very late last night by the people of the house, and others that called in to talk with me on religion, and other things. About midnight, was attacked with violent pains. Am better this morning, but still weak: shall rest on my mattress, and confine myself to a simple diet.

25. I said I would rest. This was impossible; the people having heard that a foreign teacher had arrived, who gave books, from curiosity and other causes, kept coming into the verandah all day. I told them I was sick, and

must not talk, and sent them away with a book. Some, however, stopped and read the books, and an occasional question I answered: At night the friends of my host came in, and, to be polite, seated themselves in a ring near me, smoking their cigars. At twelve they broke up, when I went to rest and slept well.

Called again on the Akoukwoon and Mywoon. Met the latter with his people attending their morning levee. Seeing some books in my hand, he wished to know what they were. I told him "Religious books," and gave him one. He read a little and merely said, "Are they not the Lord Jesus Christ's books?" This was repeated by several. I replied, Yes. He was about returning the book, when I presented others with it to him. Then telling him I was going to leave, he gave his assent, and I went to the steps for my shoes.

Wishing to make some acknowledgment for the kindness which I had experienced from the family where I had staid, I asked the man what I could send him from Rangoon. He said a good penknife for himself, and a pair or two of good scissors for the women. I wished to know how I could send them, and whether some Burman could be trusted with them. Before the sentence had hardly closed, he said, "Give them to no Burman; if you do, I shall never see them. Send them by some Captain, and I shall get them." This is one instance, out of many that might be mentioned, of the want of confidence in each other among the inhabitants of Burmah. It shows too that they have confidence in Europeans. May they never have occasion to think differently.

The town of Bassein is pleasantly situated on the east side of one of the main branches of the Irrawaddy, about 60 or 70 miles from the sea, and has, it is said, 1500 houses. Scarcely any foreign trade is carried on by foreign ships, as this is done at Rangoon, but almost all the Burman boats that trade to Calcutta make for this place. As there is plenty of teak, and it could be obtained much easier than in Rangoon, if the place belonged to a civilized government it would soon prosper. At two, P. M., left Bassein in a Burman boat, under the care of a head man of a village who is to take me to Pantanau. In company there is a canoe, managed by two men belonging to the head man. Gave some tracts on my way down the

river. At dark, left the river and entered a creek. Came to a small village about 9 o'clock, where the boat was made fast to others, and I went to sleep.

26. Started very early this morning, and stopped at a village about eight, A. M. Went on shore and gave a few tracts to some people standing by, and these running into the village brought out nearly all who could come, for books. Some women, who said their husbands had gone into the woods to work, begged very hard; and to some who I had reason to believe told the truth, I gave a book. Gave the head man the Extracts from the Old Testament. As I passed along to-day, heard the Karens singing in their villages.

*Kwa-la-wa—Tan-len-pen—Shwaboung—Pantanau.*

At two, P. M., arrived at Kwa-la-wa village. Here some rice and honey was placed before me to eat, and the people had a great deal to say about my eating, my clothes, and my white skin. A Persian resides at this place with the dress and habits of the natives. Supplied each one who could read, with a tract. This village and others which we shall pass, are under the control of the man who has charge of me. He told the people he must take some of them to carry me to Pantanau, and if they did not wish to go they must pay their portion of the expense of the journey. The money was weighed and received. At sun-down we reached another village where we shall stay for the night. Mats were spread on the ground under a shed, and I, putting my baggage carefully around me, sat down. The men and women also sat down on the mats, talking a long time. Gave them some books, which were read by the light of the lamp. One man, who had been to Rangoon, and had obtained and read some of our books, seemed to understand the difference between our religion and his own, and took pains to instruct the women, who knew nothing about it until this time.

27. After a breakfast of rice and honey from the people, we embarked again. At ten, A. M., stopped at a small village and gave some books, and at one, P. M., reached Tan-len-pen village where the head man resides, and where I am to have a good convenient boat provided for me to proceed to Pantanau. On arriving, heard a woman crying, and supposed some one was beating her, but was soon informed

that her mother, a very old woman, had just died.

28. At an early hour the people came in from the country to attend the funeral. Eleven Karens came for rice. Gave them the Catechism, and read and talked with them. Some priests called and asked for some books. Several of the country people asked for books, and some felt disposed to dispute with me about the religion of Jesus Christ. Being asked to read with them, I began the Catechism, and about 20 or 30 came into the hut, among whom were some Karens. They heard me attentively for half an hour when they were called away to carry the corpse to the funeral pile, where it is to be consumed. Several priests in single file with large fans in their hands led the procession; after them followed men carrying plantains and other things, as offerings to the priests; then the corpse in a coffin of Burman construction, ornamented, was placed on a bamboo bier and carried on men's shoulders, and after it followed the mourners and crowd.—The small pox has been raging in all these villages.

29. Early this morning my baggage was conveyed into a safe and comfortable boat, and we left Tan-len-pen village immediately after breakfast. I have three men besides the head man. At ten A. M., stopped for the tide, at a Burman's house, who had recently cut off his hair to go into the wilderness to begin his austerities as an atonement for his past wickedness. He said he had been a very wicked man, drank a great deal, and quarrelled with every body. His face showed that he had been as bad as he represented himself to have been. When I had returned to the boat he very anxiously inquired whether I had not a little brandy that I could give him. At noon went on with the tide, and at two P. M. had to stop until the tide was high enough for us to enter a very small creek, which in some places was scarcely large enough for two boats to pass each other.

Staid for the night at Shwaboung village, and after a supper of rice and dried fish, from the boatmen, went to the boat for rest, but the mosquitoes were so numerous I slept very little.

30. Started early, and at eight A. M., stopped at a monastery where was a large zayat for strangers. While eating my rice and dried fish, some Burmans and priests, and a native of

Bombay, came to converse with me. Went to the boat, and sent them some tracts. Towards night the clouds began to gather thick and threatening, and we hoped we should arrive at Pantanau in time to escape the storm; but we failed, and the rain poured upon us in torrents. The storm, accompanied with heavy claps of thunder and lightning, continued for an hour.

May 1. At seven this morning arrived at Pantanau. Was taken to the city governor, who sent for two Persians, who were from Rangoon, trading in the place, to learn of them if they knew any thing about me. I suppose they gave him a favorable report. He treated me very kindly, gave me a cup of tea to drink, and asked me what books I had with me. He said he had seen the Investigator, which spoke severely against the Burman religion. As I had very few large books, I promised to send him some from Rangoon. He called his writer, and requested him to take me to his house, give me something to eat, and to-morrow morning early, the boat would be ready to carry me to Rangoon.

At the writer's house I am seated in the verandah, and he and his wife seem willing to do any thing for me. Several persons during the day have stopped at the house, received books, and conversed.

Pantanau is situated on the east side of one of the small branches of the Irrawaddy, and is said to contain 1000 houses. Being an inland town, it appears to have very little trade.

*Kymendine—Rangoon—Arrival at Maulmein.*

2. About five, A. M., the men came with the boat to carry me on to Rangoon. After coming into the main stream of the Irrawaddy, the men, in crossing it, came very near upsetting the boat. At two, P. M., left the Irrawaddy, and entered the Rangoon river. Stopped at a village and dined, and about eight at night the boat was fastened to a raft of bamboos near a village, and we lay down to rest. Before day-light, the boat was loosened, and the men being drowsy went fast to sleep, leaving her to drift with the tide.—Staid for the tide in a small creek, and the men cooked their breakfast. The place appeared to have been recently forsaken by a family of Karens. The men, before eating, put a little rice into a saucer, and after repeating a short prayer with it near the head, placed it

in a tree, as an offering to some god. Before we left, the crows had taken it all away. About two P. M., came in sight of the gilded spire of the Rangoon pagoda. The head man, in the attitude of prayer, with his face towards the pagoda, immediately began muttering some prayer. At four, P. M., reached Kymendine village, and between nine and ten, arrived at Rangoon, where I soon found myself at the house of brethren Webb and Howard.

4. This morning called on Col. Burney, the English Resident. Went with the head man of the boat to the Woongees, for him to read the instructions given him at Pantanau, and to show that he had safely delivered up his charge. Gave the head man and boatmen a turban each for their good behavior, and books; and sent, according to promise, some books by them to the governor of Pantanau. In the afternoon rode with br. Webb to the pagoda and was astonished at the grandeur of the zayats and idols. Saw several intelligently looking and decently clad persons on their knees, with flowers in their hands, praying to the huge pile of ornamented bricks. Some women, who were very well dressed, were picking up by the roots, the short grass which grows near the pagoda. This, I was told, is considered a very meritorious act.

7. This afternoon embarked for Maulmein, and have the prospect of a quick passage.

9. This morning, passed Amherst, and at twelve o'clock, at night, arrived at Maulmein. More than 800 tracts have been given away, and principally in places where no missionary nor tracts had been before.

EXTRACTS FROM THE JOURNAL OF MR. BENNETT.

[Continued from page 108.]

*Repeated Conversions and Baptisms—Mr. Osgood takes charge of the English congregation.*

Maulmein, Aug. 15, 1835. Another new-born soul to-day among the soldiers. He went into the hospital a few days since, and hopes the Lord recalled himself to his soul while there. A very large attendance at Bible class this evening, some of them Roman Catholics.

31. Visited by several of the English inquirers, some of whom are rejoicing in Jesus, and propose soon to become



members of the church. Others seem weighed down with a sense of their sins, and are seeking pardon of an offended Savior.

Sept. 1. An old backslider called to-day. He has been excluded for more than a year from the church, for drunkenness: it is to be feared that he never has had the fallow ground of his heart broken up. He has now for a long time remained sober, though now and then dabbling in dram drinking. But he said to-day, he determined to leave off entirely, and not touch a drop of the poison. If he should, there may be hope in his case.

It has been very sickly about town, and a great number have died. There were five funerals to-day.

8. Four more candidates received this evening for baptism by the English church, and there are several more waiting for an opportunity to present themselves.

16. A larger English assembly than usual, and I endeavored to enforce the duty of repentance towards God, and faith on the Lord Jesus Christ.

17. An interesting inquiry meeting this evening. There are several who are rejoicing in hope, and say "they shall have to bless God to all eternity for bringing them to Maulmein."

20. To-day Mr. Judson had the happiness of baptizing three natives. O how thankful to God we ought to feel, that natives and foreigners are brought to submit to the truth. Roll on, that happy day, when all nations will worship the true God.

24. Two more candidates received for baptism by the English church this evening.

28. As we cannot meet and do as we should wish to, on the third Monday of every month, at our temperance meetings, in consequence of the order of the brigadier, our meetings on that evening are converted into a meeting for prayer, that God would spread his cause throughout the world, and convert the drunkard, the temperate drinker, and the tippler.

Oct. 1. At a church meeting this evening five more candidates were received for baptism by the English church. There are several who are waiting an opportunity to manifest their attachment to the Savior.

4. Mr. Judson had the happiness to-day to baptize twelve candidates, eleven English or East Indians, and one native. One of the number is a

young lad, a member of the free school, and one of the first converts in the present attention to religion: we have hope his sister also experienced religion about the same time. The present attention commenced in the school, and from them spread among the soldiers.

5. This morning another soldier, who was on duty yesterday, when the others were baptized, and who had been received by the church, was baptized by Mr. Judson.

11. Communion with the English church, administered by Mr. Judson. There were forty communicants: eleven for the first time. It was a good season.

18. Preached from Matthew xii. 36, 37. A subject too much forgotten, and, though one interesting to every person, many pass it over lightly, and do not lay it to heart. My labors, for the present at least, are now closed with the English, and br. Osgood has taken charge of them. I have spent many pleasant scenes with the soldiers, have seen some few converted, and I hope some of the followers of Jesus have been awakened to a sense of the truth that the present is a day of action. I commenced with a congregation of twenty-five and this evening had sixty-five. A few months since, when the artillery were expected to leave, fears were expressed that there would be no church and congregation left among the English, as all the members of the church except *two* were to leave. But the Lord has remembered Zion, and added to the little band, so that there is a prospect of still a congregation and a church. *Seventeen* have been baptized, there are eight more who believe God has for Christ's sake forgiven their sins, and there are quite a number who are mourning on account of their sins. We hope to see many more coming out from the ranks of the intemperate and profane, and espousing the Lord Jesus as their portion.

*Annual Examination of the Maulmein Free School.*

22. The examination was attended by the highest civil and military authority of the place, and a number of ladies and gentlemen. Mr. Blundell, the Commissioner of these Provinces, examined the different classes, in Reading, Spelling, Writing, Arithmetic, Geography, and Grammar: and some few of the more advanced, in translating from English to Burman, and vice

versa. All things considered, the children acquitted themselves creditably. Many of the children, pure Burmese, who commenced A. B. C. only a year since, read very tolerably in English, and some of the best are able to give the translation of short sentences. I am bound perhaps to say, that my most sanguine expectations, as regards the school, have been fully realized. I have already the pleasure of seeing some of the pupils apparently convinced of the folly of worshipping idols, and some who practise it, would not, if it were not to please their parents. Others who are not so much under the influence of their parents, do not attend at all to the worship days, and some have preferred to stay and study their lessons, when called by their parents to go and worship at the pagoda. I fully believe this school will be the means of much good, in opening the eyes of the present race of children: and if they should not become converted and worship the true God and Jesus Christ whom he has sent, they will not continue idolaters.

*Number of Children in the Maulmein Free School for the year ending Oct. 22, 1835.*

Nations.	Enrolled.	Left school.
Burmese,	54	6
Chinese,	20	1
East Indian,	18	2
Portuguese,	13	3
Armenian,	2	
Parsee,	2	1
English,	3	2
Greek,	3	
Hindoo,	4	
Karen,	1	1*
Shan,	1	
Malay,	1	
Total enrolled,	122	16
Left school,	16	

Leaving enrol.	106
Of these there are in	
Reading and Spelling,	93
Writing,	41
Arithmetic,	19
Geography,	14
Grammar,	9

Five of the pupils are professors of religion.

25. Had the unspeakable pleasure to-day to see our old servant, who has lived with us ever since we arrived, who was formerly with Mr. and Mrs. Judson in Ava, baptized, and profess his love to Christ. He is a Bengalese, and was formerly a Mahomedan, and though he has heard much of the truth in years past, he says he did not under-

stand it until the time we lived in Rangoon, when he used to listen to Mounge Eu, who was preaching Christ to the Burmese in the verandah.

Nov. 8. Five more English and one native, baptized to-day by br. Vinton.

29. Mrs. Bennett has been very sick with the measles for three weeks past, but is now recovering slowly. We desire that this affliction may be sanctified to us, and we made more useful, and be more devoted to our Master for time to come, than we ever have been. All our children have had the measles also, which have prevailed very extensively about town. At one time we had eight of the boarding children at once, sick with the same disease.

To-day another of the school children was baptized by Mr. Judson. She is sister to the young man mentioned in my last journal, and they with one or two others who give us some hope, were the first converts in the present attention to religion here. O, that we could see all our school children following peace, and love, and holiness, and walking in the way to heaven. For this we pray, for this we labor, and not for this only, we desire to see their parents and friends also walking in the truth.

*Excursion on the Attaran—Visit to Natmyu.*

Dec. 8. In company with brs. Vinton and Hancock, went to a native village on the Attaran, where we gave a few tracts, but where the people seemed as averse to receive them, as at any place I ever visited. Had conversation with several. One young man after talking awhile, broke out with the usual question when they are vexed, or wish to put us down at once, "Where is God? show him." I replied, "No man can see God and live: God is a spirit, and he manifests himself in his works: you can see his works, and there must be a cause, or there would be no effects." As this did not seem to satisfy him, I said, "You wish to see God; well, before you look at God, just look at only one thing he has created," and pointed to the sun, then shining in full glory. "O," said he, "I cannot look at the sun." "Very well," I replied, "if you cannot look upon one of the things made by God, how do you suppose you could see Him? and remember; the maker of a thing is far greater than the thing made." I then told him, that all men had sinned, and, according to his own scriptures, each one must bear the punishment due to his sins, and there was

\* Now with br. Howard at Rangoon, name David Jones.

no way provided by which they could be forgiven—that Jesus Christ came down from heaven, suffered, and bled on a cross, that sin might be forgiven, and that he was the only way of escape from hell. All who believed in Christ would be saved, and those who do not believe will be sent to hell forever. He listened attentively, but whether he remembers what he heard, or whether it will do him any good, eternity must reveal. He accepted several books, among them the life of Christ, the Gospels, &c.

13. Three more English baptized to-day, making twenty-five in all, the fruits of the present attention in this place. In the afternoon we went to Nat-myu, a few miles below this, where the people were very eager for tracts, and we distributed about 800. A very respectable looking man came to me, and said he lived at Be-leing, a place some days' journey above Maulmein, and that a few of our books had found their way up there, and the people nearly quarrelled to get them from each other. He wished for 100 to take up with him, as he should return in a few days. I asked him if he had read any of the tracts? he said he had. I then asked what they were about? he repeated some part of the Balance, and Investigator, and the View of Religion, and then asked me several questions, about what they meant. He asked among other things, "if he believed in Christ, could he go to heaven, and have his sin of killing animals forgiven, if he should kill them?" I replied, "Yes, but you must remember, the sin of killing animals, is not the only sin you have been or may be guilty of. You are guilty of worshipping idols, and this is a great sin. You have been angry, and told lies; these are sins to be repented of, and have forgiven. God has given permission to kill animals for food, and where there is permission for a thing to be done, there is no harm in doing it." We had a long conversation, and a good number of others gathered round and heard, and some of them asked questions. It is hardly necessary to add, his request for books was granted, and our prayers go with them, that at least one poor soul, through their means, may obtain eternal salvation.

22. This evening, one of our school children died, aged ten years. He has been a boarder for the past year, and has heard the way to heaven made known, in private instruction and the

Sabbath school.—He had made pretty good progress in his studies, and possessed a more than common docile disposition; but whether he improved and believed what he had heard of God, and Christ, and heaven, eternity must develop. During his illness, he was insensible, and conversed but little.

#### *Review of the year.*

31. In looking back upon the year which has passed, I see abundant cause for thankfulness. As a family we are all now in tolerable health. The smiles of our Master have been upon us, and in times of trial he has been near. The cause of the Redeemer has advanced, souls have been converted, the prejudices of the heathen have some of them been loosened, and many thousands of tracts have been distributed in Burmese, of which number I have given between 3 and 4,000. Among the English, I have distributed 2,242—and have none now to give—the last sent out by the London Tract Society being exhausted. Add to these 1400 temperance tracts printed here, which have been dispersed in various parts of India, and are now, we trust, like the leaven in the meal, working a good and salutary influence. Br. Simons left with me thirty-three English Bibles, of which number, six have been given to destitute soldiers, and ten to children in the school—four of them to Catholic boys, who read in them daily. It is also pleasing to know, that of the number of converted soldiers four were formerly Roman Catholics. Every year adds to the number of the redeemed, and the number of conversions increases as the promised day of gospel glory dawns.

(To be continued.)

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EXTRACT OF A LETTER FROM MR. JUDSON, DATED MAULMEIN, DEC. 31, 1835.

#### *Second Semi-annual Report for 1835.*

During the last six months, we have received into the native church in this place, nine by baptism, and two by removal from Rangoon, and have lost one by death; so that the present number is one hundred and two. Among the number baptized is Coochil, the Mahometan servant, who was so faithful to us at Ava, during the late war. He came from Bengal, with the first Mrs. Judson, on her return to this country, in the year 1823, and since that time, has

been in the employ of some one of the mission families. Though a faithful, good servant, he persisted for years in rejecting all religious instruction, and maintained his allegiance to the false prophet. His wife, a Burmese woman, was baptized a year and a half ago, and that circumstance probably combined with all he saw and heard, to bring his mind over to the Christian religion. But the process was slow,—the struggle strong;—he felt deeply the responsibility of changing his religion, and when he made his formal request for baptism, he trembled all over. Poor old man! he is above sixty; his cheeks are quite fallen in; his long beard is quite grey; he has probably but a short time to live. May he prove to be a brand plucked out of the fire, at the eleventh hour! He affectionately remembers his old mistress, and frequently sheds tears, when speaking of the scenes of Ava and Amherst, where he saw her suffer, and die. I hope now, that they will have the pleasure of meeting again, and of renewing the old acquaintance under happier auspices.

The printing of the whole Bible was finished on the 29th inst. I am now revising the Psalms for a second edition—the first edition, which was printed long ago, being nearly expended; and as we intend to bind up the new edition with the last volume of the Old Testament, we shall have no copies for distribution until the whole is completed. A large edition (30,000) of the Epitome of the Old Testament revised, has also been lately issued. Tracts &c. as usual. Three presses constantly at work, beside one employed in taking proof-sheets. The Taling types not yet finished, and no printing, therefore, yet done in that language. The translation of the New Testament advanced to the end of Hebrews.

More preaching has been done in Maulmein and the vicinity, during the past year, than all the previous years together, which we have spent in the place. Five or six native assistants have been kept constantly at work. They have brought in several converts, and excited more religious inquiry, and disposition favorable to the reception of truth, than we have ever known before. Thousands and thousands of tracts also have been distributed through the town, chiefly by some of the newly arrived brethren, during their morning walks.

## Reputation to the Missionary Stations in the East.

JOURNAL OF REV. HOWARD MALCOM.

The following journal of the outward passage has been received within a few days, by the ship *India*, from Calcutta, *via* Madras. Later advices inform us that the *Louvre* left the mouth of the Hoogly, Feb. 7, proceeded to Amherst and Maulmein, remaining at the latter place one week, and arrived at Singapore, March 31. Mr. Malcom remained at Maulmein. His health was improving; "every attack of disease since the first in Boston, had been decidedly lighter."

### *The Voyage.*

How cordial and comprehensive are the sympathies of true religion! Who that saw the *Louvre*, with her eleven ordained ministers, about to spread her canvass, could fail to contrast the scene with ordinary shipping operations? Over all the wharf, is one dense mass of grave and silent spectators, while the decks and rigging of the adjacent ships are filled with younger, but not less intent observers. No sound interrupts the ascending prayer. The full harmony of a thousand voices wafts to heaven the touching hymn. Countless hands thrust toward the narrow pass-way, seek the last token of recognition. Even the aged, unaccustomed to tears, weep, not from bitterness, but in exuberance of love.

But here are none of the customary inducements to convene a crowd. A ship sailing with passengers is no novelty. One of the number was indeed the pastor of a large and most affectionate congregation; but with the others in general, the multitude had no acquaintance. Personal attachments, therefore, had not assembled the people. There was, in fact, nothing in the scene, which could call forth a general interest, but its religious character. The regular packet, crowded with passengers leaves our shores, while only here and there a group of personal friends look on with interest. The merchantman unfurls his sails, but his destination and objects are not regarded. But the missionary! he awakens the sympathy of every believer. Stranger though he be, all press to grasp his hand, and, when gone, all intercede for him with God. Even denominational preferences are forgotten, and every sect mingles in the throng, exulting in a common joy.

All this, however, is a mere fraction of the fruits of Christian charity. The same expansive benevolence embraces the unseen, unknown, heathen. Intense interest for these, sends forth these self-denying ones, and draws from Christians at home, the requisite funds. The *world* is the field over which the eye of the Christian wanders, and for all of which he will labor and pray, while he has being. O blessed gospel, which thus makes man the friend of man, and excites in the heart all that is pure, joyous, and benevolent!

Never did a ship leave Boston harbor more nobly. A fine wind, and favoring tide, bore us on so rapidly, as scarcely to leave us time to gaze one lingering farewell to the faint outlines of the great and beautiful city. In two hours the pilot left us, bearing brief notes of affectionate remembrance to friends behind. Soon we found ourselves in the midst of scores of beautiful schooners, engaged in the mackerel fishing. So thickly did they lie along the horizon, as to resemble long streets of stately white houses. Even these, at length, sunk into the dim distance, and we dashed on till night closed in, and the breeze hushed itself to rest.

Wednesday, Sept. 23. Light winds, and a smooth sea, gave us a night of quiet repose; but as the sun rose cloudless out of the sea, the wind freshened on our quarter, and amid an array of studding-sails we made fine progress. Most of the passengers, alas! feel no relish for the noble sight of ocean, and the rapid plunging of our gallant ship. Sea-sickness, that most dispiriting of all maladies, oppresses them. Mr. Sutton and myself, however, being injured to the unnatural motion, are so far exempt as to be able to act the part of nurses. Between attending the sick, and making fast the luggage, I have found ample employment for the day.

My heart fills with tender and grateful emotions, as I arrange the various gifts of friendship and regard which almost fill my state-room. Nothing that experience could dictate, or imagination suggest, as requisite for my comfort, seems wanting. My sweet, but oppressive emotions, find relief only in pouring out before God, fervent thanks, and imploring him to remember his promise, that a cup of cold water given to a disciple, because he is a disciple, shall not lose its reward.

24. The wind has continued favorable, and we are already advanced on

our way nearly 500 miles. The sky-light in my state-room proves all-sufficient. The round-house (so called,) on deck, is an invaluable comfort, and will be especially so in rainy weather. In the evening, such as were well enough commenced family worship in the cabin.

Sunday, 27. Still fine and favoring breezes. An awning being extended over the deck, and seats arranged, br. S. preached this morning an appropriate and interesting discourse. Most of the passengers able to attend. As many were singers, I led the psalmody with my flute, and we raised our hosannas, not unacceptable, we trust, even to the ears of God. Four of the crew attended. Our entire company then resolved themselves into a Bible class, to meet every Lord's-day afternoon at half past three, and requested me to take charge of it. We selected the *Acts of the Apostles* as most appropriate to our missionary work. Till the arrival of the appointed time, on every side were seen the brethren and sisters, busy with Doddridge, Henry, Scott, Barnes, Adam Clarke, &c. &c. We shall take a chapter each time, and occupy in the recitation from one to two hours.

Saturday, Oct. 10. Amid the numerous discomforts of a long sea voyage, one is thrown in upon his own resources, both for improvement and pleasure. But the mind accustomed to view with intelligent and devout contemplation the works of God, can seldom be without materials for lofty and purifying thought. And surely the wide ocean, and wider sky, present a rich field for the expatiation of our noblest thoughts. Pacing the deck, or leaning against the bulwarks, toward setting sun, it would seem as though the most gross and thoughtless mind must rise, and expand, and feel delight. Far and near, rolls "old ocean." Before Jehovah spread out the fairer scenery of the dry land, these restless billows swelled and sparkled, beneath the new made firmament. For thousands of years their wide expanse remained a trackless waste,

"Unconquerable, unrepoused, untired,  
And rolled the wild, profound, eternal bass  
In nature's anthem."

The storm found no daring mariner to brave its fury, and the gentle breeze no repose on the fair canvass of the lordly ship. Age after age, the fowls of heaven, and the tenants of the deep, held undisputed empire. But now, every ocean is added to the dominion

of man. He captures its rulers,—he makes its surges his highway—and so dexterously adjusts his spreading canvass, as to proceed in the very face of its winds, to his desired haven. But O! how many have found in these same billows a grave! How many a gallant ship has “sunk like lead in the mighty waters,” where beauty and vigor, wealth and venerableness, learning and piety, find undistinguished graves. To these lone deserts of pure waters man pursues his brother with murderous intent—the silence is broken by thundering cannon—the billows bear away the stain of gore, and all that storms ever swallowed up, have been outnumbered by the victims of a single fight. O war! when will thy horrid banner be forever furled!

Reflection, following the chasing waves, passes on to the shores they lave, and there looks over nations, and beholds men in their manners, customs, follies, and crimes—their loves and hates—their joys and sorrows—their enthusiastic pursuit of wealth, and amazing disregard of Heaven. How interminable and salutary are the thoughts thou inspirest, Ocean! whether we regard thy age, thy beauties, thy wrath, thy silence, thy treasures, thy services to man, thy praise to God, or the scenes which have been acted on thy surface!

But while we thus muse and speculate, the glories of sunset fade into sober gray, the billows take a deeper tinge, stars multiply, and behold we stand beneath a firmament glowing with ten thousand fires. Here are vaster, sublimer fields of thought.

“Hail, Source of Being! Universal Soul  
Of heaven and earth. Essential Presence,  
hail!

To Thee I bend the knee:—to Thee my thoughts  
Continual climb; who, with a master hand,  
Hast the great whole into perfection touched.”

How ennobling and purifying is the study of astronomy! How delicious the Christian's hope of soon roaming among these works of infinite wisdom and power, ever learning, adoring, rejoicing, improving;—ever becoming more full of God, and of glory, and of joy.

I ought to have mentioned in its place, that on the 28th Sept. we had a meeting to agree upon some general measures for the profitable employment of our time. It was unanimously agreed that, in addition to our daily family worship, prayer meetings should

be held every Sunday and Wednesday evenings—that the brethren officiate alphabetically, at public worship on deck, and in asking a blessing during one day at table—that the monthly concert of prayer be held at the same hour as the other evening meetings—that I should deliver on Thursday evenings a course of weekly lectures on missions, missionary measures, and missionary fields; and that br. Sutton should deliver occasional lectures on modern mythology, and the state of the heathen.

12. Head winds the past three or four days, have kept us pitching sharply, and put all our invalids again on the sick list. To-day we have a fair wind, which has already smoothed the sea, and our friends are better. We are within 12 or 13 degrees of the Cape Verds, but expect to go much nearer, though not probably in sight.

A few days since, we spoke the ship *Gibraltar*, from New York to Batavia. She had been in sight three days, and seemed quite like a neighbor. Since then we spoke the ship *Edward Vincent*, from Malaga to New York. The wind has been good for her since, and we hope our American friends will soon hear from us, by her report on arriving in New York.

Sunday, 18. Crossed the tropic of Cancer. Not being able to command voice enough to preach on deck, I attempted it this evening, by general request, in the cabin. Other brethren performed all the devotional exercises, but my throat suffered considerably.—It is remarkable that we have not yet met the north east trade-wind, which prevails generally as high as 25°, and sometimes at 28°. But He who sent us, will give us such speed as pleases Him.

23. Have been confined to my bed with an attack on the bowels, which on Monday laid a severe hold upon me. Am now about, but have been able to eat nothing but a little oatmeal gruel. The tender care and sympathy of my brethren, and still more of the sisters, is very sweet. What a sweet home would this world be, if Christian love pervaded every bosom! It is exceedingly gratifying that the most entire harmony and kind feeling prevails among all our passengers, though so different in temper, age, and previous pursuits; and comprising, as we do, four distinct denominations.

Sailing, as we have been, for two days, along the coast of Africa, it is impossible to avoid the frequent recur-

rence of the thought of that devoted land. How deep the darkness which covers it! How few the points where Christianity kindles her fire! How wretched, even in temporal things, its thronging millions, and how utterly secluded from the improvements of the age! Yet the word of the Lord once resounded along these shores, and triumphed over the vast interior. African philosophers, ministers, and generals, came not behind the greatest of their time. Why, and how, the dreadful change? "Verily, there is a God, that ruleth in the earth!"—Yesterday we caught the first faint zephyrs of the north east trade-wind, and to-day it has increased to its regular velocity, that is, we go at six or seven miles an hour. We are all glad, and I trust thankful.

Saturday, 24. Have been deeply interested to-night in observing the comet, which cloudy nights have kept hitherto invisible. Here we are, calmly gazing at the identical thing, which by its amazing brilliance spread such universal panic in 1456. All Europe seemed to believe, that the day of judgment was at hand. The pope (Calixtus III.) partook of the alarm. He ordered all church bells to be rung every day at noon, (a practice which has since widely prevailed,) and required all good Christians to say the "Ave Maria" three times a day, with this addition, "Save us from the Turk, the Devil, and the Comet." He went further, and had the comet, in regular form, excommunicated every day. But the patient luminary filled the coffers of its ghostly anathematizers. Incalculable treasures poured into the hands of the priests, from the guilty and the affrighted; which remained to their new owners, though the comet soon allayed all apprehensions by "holding on the even tenor of his way," and going out of sight. It has appeared every seventy-five years since that time, but science, the handmaid of religion, has now made this comet an object of calm calculation, and ennobled piety.

We have for some days had a continual temperature of about 80°. With an awning over the deck and our thinnest clothes, we keep comfortable on deck, though hardly so below.

27. Am nearly well, though not yet able to partake of common food. Thanks to my gracious Lord, past sufferings have not been so utterly unimproved, as to permit me now to be either terrified or querulous under the endurance of evil, so called. I feel repeated afflic-

tions come not as lightnings on the scathed tree, blasting it yet more, but as the strokes of the sculptor on the marble block, forming it to the image of life and loveliness. Let but the Divine presence be felt, and no lot is hard. Let me but see His hand, and no event is unwelcome.

Friday, 30. The monotony of a calm (for the N. E. trade wind has already failed us,) has been agreeably relieved yesterday and to-day by the neighborhood of two ships, much larger than our own:—one English, and the other American. The English ship, (the John Barry, of London,) is full of convicts for Sydney, in New South Wales: we understood the capt. when he spoke us, that there were 260 of them. They swarmed on the whole deck, and in the rigging, while men under arms stood sentry over them. There were probably some troops also on board, as there were several officers on the quarter-deck, and a fine band of music. This was politely mustered yesterday, when we were as near as we could safely sail, and played for an hour or two, very delightfully. As the music swelled and died away in heaving and exquisite cadences—now gay—now plaintive, and now rising into martial pomp, it not only refreshed, and soothed, and exhilarated, but awakened trains of not unprofitable thought. They belonged to our fatherland—they came from the noblest nation earth ever saw—they were but lately arrayed against us in horrid war—they bore to a distant home, a motley crew of refined and vulgar, educated, and ignorant, now reduced by sin to common convicts, and perpetual banishment. And was God acknowledged among them? Did any of them go to Him in their distresses? Would they in exile finish an inglorious life, and meet the second death? Or, will some faithful preacher find them there, under whose admonitions they may recover earthly honor, and find eternal life? O, that their native land may long remain the pillar of freedom, the source of noble missionary endeavor—that her stupendous navy may rot in peace—that this ship may have souls born to God among her crowd, and that the convict colony may soon be a part of Christ's precious church.

The American ship was the Canada, of New York, Capt. Hicks—a noble ship, whose sailing greatly surpasses ours. We went on board, and spent half an hour very pleasantly.

Monday, Nov. 2. A perfect calm yesterday enabled me to preach on deck. Every person on board was present, except the man at the wheel, and one sick, in the fore-castle. Our national flag, wrapped round the capstan, made a romantic pulpit, while another extended across the ship, just behind my back, from the awning to the deck, made us a beautiful tabernacle, and gave a charming aspect of compactness and sociability to our little convocation. O that God would bless the endeavor to the souls of our unconverted fellow voyagers! I often converse with the men individually; but though they receive my remarks with the greatest kindness, and seem to possess many good qualities, I do not perceive any particular anxiety on the subject of religion resting on the mind of any of them. The brethren and sisters seem truly prayerful for the conversion of their immortal souls. This was exceedingly manifest this evening at our monthly concert of prayer, and is generally at all our social meetings. I visit the sick sailor frequently, and carry him little delicacies; but his extreme sufferings seem as yet to be fruitless of spiritual good.

Thursday, 5. Reached the south east trade-wind, and are going gaily with a steady breeze, at the rate of 7 miles an hour. Those who have not been to sea, can scarcely realize the exhilaration of spirit produced by a strong favoring wind, after wearisome delays. We had scarcely made any advance for ten days, and were almost weary of delay. When we had wind, it was in severe squalls, often ahead, accompanied with heavy showers. The majesty of a few sharp squalls, however, repays one for the delay and danger they may involve, and tempts the timid passenger to brave the wind and a wetting, for the pleasure of the sight. Every sluggish sailor is converted instantly into a hero. Every order is obeyed on the run. The lofty display of canvass which had been flapping against the masts, is rapidly reduced, as the threatening cloud draws on. Regardless of the huge drops which now begin to descend, the captain stands at the weather bulwark, peering through half closed lids, into the gathering gloom. Fitful gusts herald the approaching gale. More canvass is taken in, the waves are lashed to foam, the wind howls through the rigging, the bulk-heads creak and strain, the ship careens to the water's edge, the huge spray springs over the weather bow, the rain descends in torrents, the

mainsail is furled, the spanker brailed up, and the whole force of the blast is upon us. "Hard up," roars the captain. "Hard up, sir," responds the watchful helmsman. The noble thing turns her back to the tremendous uproar, and away we seud, conscious of safety, and thrilled with emotions of sublimity.

The rush is over! The dripping seamen expand again the venturous canvass—the decks are swabbed—the tropical sun comes out gloriously—we pair ourselves to promenade, and evening smiles from golden clouds, that speak of day-gladdened realms beyond. And now the rolling billows, disrobed of their foaming glitter, quiet themselves for the repose of night, while the blessed moon beams mildly from mid-heaven.

"Thou art, O God! the life and light  
Of all this wondrous world we see;  
Its glow by day, its smile by night,  
Are but reflections caught from thee!  
Where'er we turn, thy glories shine,  
And all things bright and fair are thine."

Friday, 6. Just before sunset, this evening, we crossed the equator, in longitude 28°, 45 days from Boston; having sailed, by log-book, 4,640 miles. Among the improvements of recent years, is the abrogation, in most ships, of the absurd and inhuman practices, which used to prevail at this point of a voyage, in regard to such as crossed the line for the first time. Strange that a custom so barbarous, should ever have existed—more strange that it still exists, and is tolerated by many captains—and almost incredible that Christian missionaries and venerable fathers in the church, should not be exempt. But two or three years since, two young missionaries from England to India, were subjected to its full rigors; and even Tyerman and Bennett did not wholly escape! Alas, how many proofs there are of our slowness, to learn to love our neighbor as ourselves. Our captain permitted nothing of the sort, and remarked, that the sight of these inflictions early determined him, that if ever he became master of a vessel, he would utterly forbid them.

Numerous birds, but of what species I cannot learn, have been around us for several days. Sometimes we are surrounded by them, in flocks of several kinds, generally very large. The fine brisk trade-wind we now enjoy, imparts a delightful coolness to the air on deck, though it is difficult to be comfortable below. Thermometer 79° to 83°.



9. For some days we have been indulged with aquatic novelties, which have served to vary our monotony, and create topics for our many journalizers. Blackfish, benctas, flying fish, dolphins, porpoises, gulls, &c. have summoned our new voyagers to the side, and excited no little interest. These are so abundantly described in elementary books, that no description of them need be given here. We found the dolphin very good eating, white, dry, and resembling the pike, or pickrel, in taste. The descriptions of the flying fish which I have read, are not correct in stating that they have no power really to fly, but only spring from the water, and, guiding themselves with their huge pectoral fins, keep up a little while, in the direction of the wind. We often see them actually flying, and skimming up and down, accommodating themselves to the waves, and going 60 or 70 feet at a time, in every direction, but generally from the ship, which they seem to think is some enemy. Poor things, they lead a precarious life, for many, both of the watery and feathered tribes, make them a constant prey.

Last evening, caught a booby (*pelicanus sula*), and to-day I succeeded in getting a Mother Carey's chicken, or storm peteril, (*procellaria pelagica*), by trailing a thread in which its wings became entangled. The booby sat doggedly on the mizen royal yard, and as the mate approached him, kept edging off, till he got to the very end of the spar, but would not fly, and suffered himself to be caught. As they will bite severely when attacked, he was suddenly seized by the neck, and brought below. He has remained on deck all day, without attempting to fly, and looking as stupid as possible. The storm peteril is about the size of a small robin—dark brown, with a broad circle of white at the root of the tail—black hooked bill—long slender legs, and ample, webbed feet. Fond of the bits of grease &c. thrown over in the slops, they follow us often whole days, and in large numbers. Notwithstanding the scorn with which the proposal was received, I had the peteril broiled, together with slices from the breast of the booby. They were both pronounced excellent, by all who could be prevailed upon to taste them. As the plumage of both birds was in fine order, I preserved and stuffed their skins.

(To be continued.)

## Cherokees.

EXTRACTS OF A LETTER FROM REV. F. JONES, DATED VALLEY TOWNS, JULY 26, 1836.

We had quite a large and attentive audience at Oodelnhce yesterday. After meeting, the church convened and one male and two female Cherokees gave a satisfactory account of a work of grace on their minds, and were approved. With Divine permission, they will be baptized next Lord's-day, at Galaneeyc.

Br. Bushyhead has had the gratification to baptize two Cherokee females since his return. Our brother Oganaya has also entered upon his labors afresh. I hope all our brethren, who were on national business at the seat of government, have returned without losing their relish for spiritual things. I am glad to find that they maintained, at their boarding house, daily devotional exercises, with the reading of the scriptures. \* \* \*

The trying time for the Cherokees has arrived. They are indeed in a distressed condition. Provisions very scarce and very dear: corn two dollars a bushel, and bacon twenty cents a pound: government urging them to go to the west, to which they have an utter aversion, and, in the midst of all these calamities, many of them with no God, to whom they can flee for refuge. It is sincerely hoped that the people of God will not cease to pray for them; that all these trials may be sanctified and the cause of Jesus greatly advanced among them; that they may cease to rely on an arm of flesh, and trust in the Lord Jehovah, who alone holds in his hands the famine and the pestilence and the sword, and who judgeth righteously in the earth.

Before I close, I would just mention, in justice to the Cherokees, and for the satisfaction of their friends, that all the tales of hostilities, so far as the Cherokees are concerned, are entirely without foundation in truth. Not a single fact can be adduced, as evidence of hostile intentions. They are altogether averse to war, and are destitute of the least preparation for it. Among a population of more than five thousand souls, in the mountain districts, I doubt whether a single pound of gunpowder could be found in the possession of any one individual, and in very few families could a single ounce be found. The alarms therefore are altogether without cause.

## DESIGNATION OF MISSIONARIES.

At Haverhill, Mass., on the evening of Sept. 5, religious services were held in the First Baptist meeting-house, preliminary to the departure of Rev. Charles R. Kellam, of Irasburgh, Vt., and Mrs. Elizabeth Pearson Kellam, of H., missionaries of the Board to the Western Creeks, Ind. Ter.—Introductory Prayer by Mr. J. Weston; Reading of the Scriptures, Address, and Prayer for the missionaries, by the Assistant Secretary; Address and Concluding Prayer by Mr. Kellam.

Mr. K. is a graduate of Hamilton Lit. and Theol. Institution, N. Y., and was ordained to the ministry of the Gospel, at Irasburgh, Aug. 17.

Messrs. Cephas Pasco, of E. Windsor,

Ct. and Horace T. Love, of Washington Co. N. Y., were ordained as missionaries to Greece, at the First Baptist meeting-house, Providence, R. I., on Thursday ev. Sept. 5.—Reading of the Scriptures, by Rev. Prof. Caswell; Introductory Prayer by Rev. B. T. Ripley; Sermon on Acts, 17: 16, by Rev. B. Stow; Ordaining Prayer by Rev. Dr. Sharp; Charge by Rev. Dr. Wayland; Right Hand of Fellowship, by Rev. P. Simonson; Instructions of the Board by the Corresponding Secretary; Benediction by Mr. Love.—Mr. Pasco is a graduate of Newton Theol. Seminary, and Mr. Love of Brown University. Their immediate destination is Patras, in Achaia, on the northern border of the Peloponnesus.

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*Erratum.* In a part of the impression, p. 241, for *Barens* read *Burmah*.

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